JOHN PHILIP BOEHM

PIONEER REFORMED PREACHER IN PENNSYLVANIA

The labors of John Philip Boehm extended over a period of nearly thirty years. His parish was Pennsylvania. When he began in 1720, the Indians were still numerous, having been little disturbed by the sprinkling of white settlers in these parts. To these children of the forest this man of God going about his work was a familiar figure. He was doing his work here in Pennsylvania seven years before Conrad Weiser came down from Schoharie to Tulpehocken; thirteen years before John Caspar Stoever organized the Lutheran churches of Philadelphia, Trappe and New Hanover; fourteen years before the Schwenkfelders came and twenty-two years before the arrival of Henry Melchior Muhlenberg.

JOHN PHILIP BOEHM came to Pennsylvania not later than 1720, bearing testimonials that he had been a faithful master of the parish-school and precentor of the Reformed church at Worms, Germany, for seven years and had been driven thence by the persecutions of the Catholics. Soon after his arrival some of the Reformed people who since 1710 had been coming from Germany and other parts of Europe, as well as from neighboring settlements in New York and New Jersey, desired him to lead them in their religious meetings by reading sermons and the Bible. As no minister of the gospel was at hand, he complied and for five years ministered to them acceptably in things spiritual, without compensation, supporting his family by the labor of his hands.

An Unordained Minister by Request

In 1725 the Reformed people of Pennsylvania, who had now formed three congregations, entreated Reader Boehm to assume and exercise among them all the functions of a minister of the Word. They regarded him as a man of more than ordinary doctrinal knowledge, of praiseworthy life and of exemplary zeal in resisting error and guarding the ignorant against it. He explained to them that, according to the order of the Reformed church, he could not be their minister without being ordained to this office. They continued their appeals, however, protesting that he could not justify before God his refusal of so necessary a work, and considered their unanimous request "as lawful a call as was ever made upon any one." They were settled on the frontier, scattered over a wide range of wilderness; their white neighbors held all sorts of religious views, and the treacherous savages in the forests beyond still walked in heathen darkness; they were far removed from any Reformed church-authority that could confer ordination.

The pious reader was at length persuaded to take the yoke upon himself and became the pastor of the three congregations, numbering fifty heads of families and located at Falkner's Swamp, Skippack and Whitemarsh, all within the present limits of Montgomery county. His salary was to consist of such voluntary contributions as the poor pioneers could make.

Boehm now drew up a system of government, which was approved by the consistories, read before the congregations and subscribed by the individual members. From 1725 to 1728 he diligently maintained services in the three congregations. During this period he baptized more than two hundred children, also various adults who came over from sects that did not believe in baptism.

Opposition Silenced by Holland Classis

But now murmurings arose. September 21, 1727, George Michael Weiss, a regularly ordained clergyman, arrived from Germany and was chosen pastor of the Reformed church in Philadelphia. Before the end of the year some of the congregation at Skippack began to oppose Pastor Boehm because of his lack of ordination. They organized a new congregation, choosing Weiss as their pastor.

The irregular assumption of the sacred offices by Boehm now claimed thoughtful consideration, and pastor and people joined in efforts to remedy the defect. Boehm and William DeWees were sent to confer with the Reformed authorities in neighboring provinces and on May 16, 1728, laid the case before the ministers of New York City, who recommended that the matter be referred to the classis at Amsterdam, Holland. Accordingly in July the consistories of the three congregations addressed a lengthy letter to the Amsterdam classis, setting forth the exigency that induced Boehm to assume the office of minister irregularly and praying that he might now be ordained and his past ministerial acts be made valid. June 20, 1729, the classis replied that "all transactions of the said Boehm, even his administrations of baptism and the Lord's Supper and the members received, must be deemed lawful." The minister of the Low Dutch congregation at New York was authorized to ordain Boehm, which was done on Sunday afternoon, November 23, 1729. Thus the three congregations before named were identified with and subordinated to the Reformed Church of Holland.

Agreement Between Boehm and Weiss

The day following Boehm's ordination a reconciliation was effected at New York between him and Weiss, by means of a document signed by them and three commissioners, the two dominies promising to forgive and forget their past differences. Boehm was to be pastor of the three congregations that had first called him, and Weiss of the congregations at Philadelphia and Germantown. One article of their agreement reads thus:

"That Do. Weiss recognizes Do. Boehm for the lawful, ordained, regular minister of the three aforesaid congregations; that Do. Weiss will stay away from Schipback, and will declare to the congregations that he leaves that and the other two congregations entirely to Do. Boehm as their lawful minister that he may pursue his work in peace among the three."

The commissioners present at these proceedings were Fred Antes of Falkner Swamp, Gabriel Schuler of Skippack, and William De Wees of Whitemarsh.

Growing Labors—Ministerial Help

The next decade of our subject was without conspicuous events. His field was large, laborious and constantly widening, as immigrants flowed in from Europe. From occasional glimpses into the history of that primitive period we know that he was always at his post, zealously performing his duties to his flocks and sharing the hardships of the early settlers.

Boehm needed help in caring for the people of the Reformed confession. In 1730 John Peter Miller, a finely educated student of theology at Heidelberg, came and took charge of a congregation formed at Tulpehocken. In 1731 Rev. John Rieger came from Germany and took the Reformed congregation at Lancaster. He organized several congregations in the neighborhood, but his labors were not very successful.

In 1740 a small stone church was erected on the spot where Boehm's church now stands.

During the period of 1730 to 1740, while tranquility reigned in the Reformed communion, an intense agitation was going on among the various denominations of the province. The principle of religious toleration which Penn had incorporated in his government, brought hither people of all kinds of faith, and strange to say, doctrinal dissensions became violent. "Pennsylvania is a complete Babel," said one. Fanaticism, proselytism, confusion and schism were abroad in the land. An ominous cloud hung over the church of Christ.

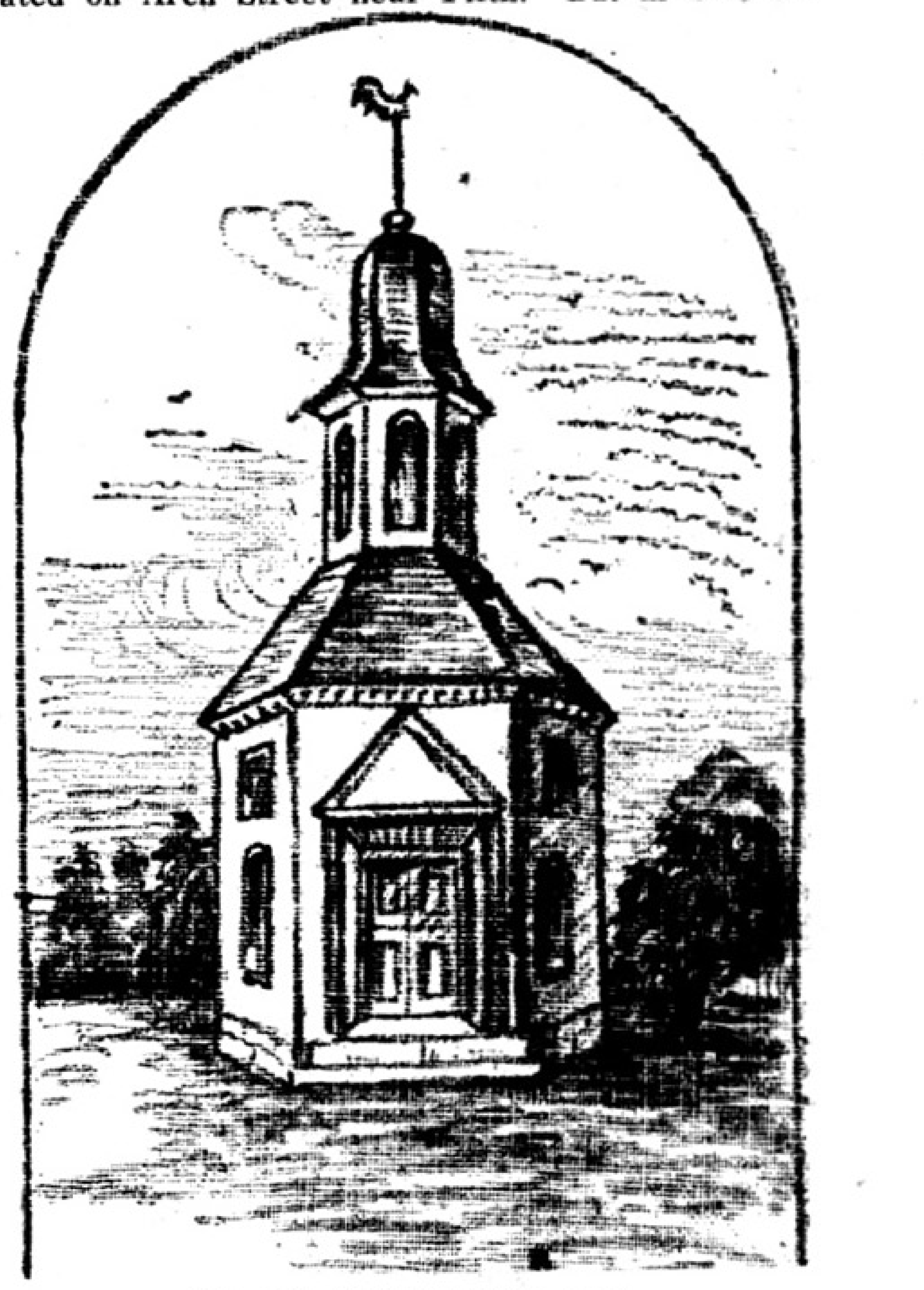
Zinzendorf's Scheme of Church Union

Pastor Boehm went quietly on with his work. Suddenly in 1741 a bolt from the overarching gloom descended upon the Reformed church, threatening it with destruction. November 24 of that year Count Zinzendorf came from Germany to Philadelphia and soon became the head of a scheme to bring about a union of the various religious denominations in Pennsylvania.

Zinzendorf had entered the Lutheran ministry in 1734 and been consecrated as a Moravian bishop in 1737. He came as a Lutheran minister. But the

THE OLD FIRST CHURCH

The annual meeting of the Pennsylvania German Folklore Society will be held on May 9 and 10 in conjunction with the 225th anniversary celebrations of The Old First Reformed Church of Philadelphia. This congregation was organized by the Rev. George M. Weiss soon after his arrival in America in 1727. He was the second ordained Reformed minister to arrive in Pennsylvania. The first organized German Reformed congregations were those of Falkner Swamp, Skippack and Whitemarsh. The first of these dates back to 1720 and is the oldest Reformed congregation in Pennsylvania with a continuous history. These outlying congregations were ministered to by that heroic patriarch John Philip Boehm, whose remarkable record is recounted elsewhere in this issue of the ECK. In the year 1744 Pastor Boehm reported that the Reformed people in Philadelphia had up to that time been worshipping in an old house. Tradition says that the building was originally a barn. It was located on Arch Street near Fifth. But in 1741 the



THE OLD FIRST CHURCH—1745

congregation purchased lots at Fourth and Sassafrass Streets as a site for a church building. The building was begun in 1745, the Rev. John Philip Boehm laying the cornerstone. It was dedicated on Dec. 6, 1747. The Rev. Michael Schlatter, sent by the Dutch Reformed synods of Holland to organize the Reformed Church in Pennsylvania, became the pastor. When he preached the first sermon in the new edifice it was not yet plastered and it was without the gallery and windows. It was a small six-cornered building with a small steeple or cupola, surmounted by a weather-vane in the form of a rooster, such as customarily graced the steeples of Reformed churches in Holland. For a long time it was the custom to stretch a chain across the street before the church during the time of service so that the worshippers might not be disturbed by the passing vehicles.

In 1765 the proprietary John Penn granted the congregation a charter under which it operates to this day.

In 1774 a new church was dedicated on the same site. This was one of the few more spacious edifices in the Philadelphia area of that day. Here on Feb. 19, 1776, the Honorable Dr. W. Smith delivered a eulogy on General Montgomery, who fell at Quebec. The number of hearers on that occasion was estimated to have been 4000. In 1777 this church was used by the British as a hospital for their troops. The then Reformed pastor, Dr. Caspar D. Weyberg, was imprisoned by the British for his courageous preaching in favor of the Americans, which was said to have had a bad effect upon the mercenary Hessians of the British army. After the British had withdrawn from Philadelphia and the church edifice was once more accessible to the congregation the pastor preached his first sermon on the text: "O God! the heathen have come into thine inheritance; thy holy temple have they defiled."

Here in Old First Church on May 4, 1786, the Hallelujah Chorus from Haendel's Messiah was sung for the first time in America.

Here on April 14, 1806, the first Sunday School in Philadelphia, and the first in the German Reformed Church in America, was organized.

In 1837 the third church building was dedicated on the same site, but in 1882 the congregation removed to Tenth and Wallace Streets, where the fourth building was dedicated. In 1915 the congregation removed to its present location at 50th and Locust Streets.

The members of the Pennsylvania German Folklore Society deem it an honor to have this congregation with its venerable and illustrious history as host for their annual meeting in 1952.—ED.

DIE DAAF

In the ECK for March 22 we published a few of the many anecdotes, some true and some apocryphal, told about that eccentric but colorful early evangelist, Moses Dissinger (1824-1883). One of these was put into verse by one of our constant contributors, the Lebanon columnist, Kaschpar Hufnagel.—Mose did not believe in publishing or exploiting one's religion. His reply to the lady of Allentown at the conclusion of the following verses was somewhat stronger than the newspaper will allow.—ED.

Wie er gebreddicht hot in Allentown,
  Schwetzt en Fraa zum Mose;
Wie sie enanner aagedroffe hen
  Uff der Hamilton Schtross.

"Mei liewer Parre Dissinger,"
  Hot sie zu ihm gsaat.
"Ich deet dich gaern en Gfalle froogge
  Unne Dischbudaad."

"Nau Parre, dess iss was ich gaern hett,
  Unne dich zu bloogge;
Mit Neegschdem waer ich gaern gedaaft,
  Sell duhn ich nau froogge."

"Ei gewiss, mei liewes Kind", saagt der Mose,
  Fer dich duhn ich des gaern;
Des kann ich eeniche Zeit gut duh,
  Zwische nau un der Aern."—

Die Zeit hen sie no glei ausgemacht,
  Wann des geduh sei sett;
Der Mose secht, "Des iss mir ken Druwwel,
  Nee,—gaar net!"—

"Ich will awwer gaern im Jordan gedaaft sei,"
  Saagt dernoh die Fraa;
Der Mose secht, "Des iss mir ken Greiz,
  Des duhn mir aa."—

"Du duscht's awwer no in die Zeiding?
  Ass die Leit sehn wie ich laaf?"—
Der Mose guckt bees un saagt dann laut,
  "Ich peif dir uff dei Daaf."

times were not ripe for the union he advocated. Even in the fuller light of our own day we sigh in vain for a melting into one of the many branches of the Christian church, on the basis of the simple doctrines essential to salvation, as taught by the lips of Jesus.

Pastor Boehm at once took measures to protect his church. He came into collision at the very start and under peculiar circumstances.

To be Concluded

JOHN PHILIP BOEHM

PIONEER REFORMED PREACHER IN PENNSYLVANIA

CONCLUSION

Troubles in the Philadelphia Church

Then and until the end of 1741 the Lutheran and Reformed congregations in Philadelphia worshipped in a frame building on Mulberry (Arch) street, above Fifth, adjoining the Friends' Burying-ground. They used the building on alternate Sundays. On Christmas, 1741, Friday, the Reformed people held their usual services there, and as they were entitled to the use of the church on the following Sunday, Pastor Boehm did not go to his home in Whitpain, but remained in town. A responsible member of the Lutheran church fixed upon Saturday for a Lutheran service, and at his request Mr. Boehm consented to read a sermon and conduct these Lutheran services. When Boehm and some of his elders came to the church next day, they were surprised to see a crowd, containing many members of both congregations, in the street. Upon inquiry they learned that the commotion was due to an announcement that Zinzendorf was going to preach there. As the matter did not concern the Reformed people, Boehm and his elders remained silent until several of the Lutherans asked him what he had to say to this. He replied: "I think I have more information in regard to these things than you all, and hence will protest against any one saying that consent was given by the Reformed side to let Count Zinzendorf preach at this time or place. If you do anything against yourselves, we will have no part in what may grow out of it." The Count, however, remained away and preached that evening and on Sunday in his own house.

Boehm was unjustly charged with being the cause of this disturbance. He suspected that the Count's coming as a Lutheran preacher was a false pretense, that at heart he was a Moravian. The Lutherans in Philadelphia were without a pastor and anxious to have one; but Boehm felt that Zinzendorf was not the person they would choose, if they were fully informed of his antecedents. This he intimated to them as plainly as the circumstances permitted.

The incident just related caused a considerable stir. It was the beginning of a series of misunderstandings. The worshipers in the joint-church building were divided into three parties—Zinzendorf Lutherans, anti-Zinzendorf Lutherans and Reformed.

May 19, 1742, a considerable portion of the Lutheran congregation accepted Count Zinzendorf as their pastor, and as the Count proposed to devote much of his time to developing the union-movement in the interior and to missionary work among the Indians, John Christopher Pyrlaeus was chosen assistant pastor.

January 1, 1742, an agreement had been made by which the Lutherans were to have the use of the church three fourths, the Reformed people one fourth of the time. Sunday, January 10, being the Lutheran day, the Count preached for them. Before doing so, he addressed a letter to Boehm—for what reason is not clear—asking whether he had any objection. Boehm replied in the same words that he had used December 26 in speaking to the Lutherans on the subject.

Pastor Ejected—Polemical Pamphlets

A number of incidents followed in Philadelphia and in the country which increased the friction between Boehm and Zinzendorf. The most serious encounter between the contending parties in the Philadelphia meeting-house took place on Sunday, July 18, 1742, when assistant pastor Pyrlaeus was ejected from the building by two ruffians. This created great excitement in the community and resulted in one or more lawsuits.

About this time appeared a German pamphlet entitled AUTHENTISCHE RELATION, giving the official proceedings of the several conferences—seven in number—held by Zinzendorf and his friends to further the union-movement. Boehm followed August 23, 1742, with a letter of warning—GETREUER WARNUNGS BRIEF—Addressed to the Reformed congregations of Pennsylvania. He had visited the churches at Falkner Swamp, Skippack, Whitemarsh, Philadelphia, Oley and Tulpehocken, and found their officers standing steadfast by him. The language of his pamphlet was vigorous and incisive. He criticised unsparingly the acts of the conferences, exposed Zinzendorf's past history, denounced Moravianism, mourned the defection of Henry Antes and upbraided Bechtel and other Reformed followers of Zinzendorf.

George Neisser, schoolmaster of Bethlehem, replied to this WARNUNGS BRIEF in terms more passionate than polite. May 19, 1743, Boehm issued a broadside (ABERMAHLIGE TREUE WARNUNG), directed particularly against Jacob Lischy, John Bechtel and Henry Antes, who had been ordained as ministers of Reformed members of the "Church of God in the Spirit."

Boehm's trenchant pamphlet stemmed the tide of secession from the Reformed Church. The congregations took courage, the wavering came back and the members were again knit, firmly together. The unity-movement, being assaulted from many sides, weakened. From the beginning the Moravian influence in it had been strong; gradually it became distinctly Moravian, its individual adherents from other denominations ceasing to claim membership in the churches they had forsaken.

The Coming of Muhlenberg and Schlatter

November 25, 1742, Rev. Henry Melchior Muhlenberg, sent by the Lutherans of Germany, arrived at Philadelphia. Before the end of the year he had collected most of the scattered fragments of the Lutheran congregation in that city and gained control over it. December 31, 1742, Zinzendorf delivered his farewell sermon in Philadelphia and immediately took his departure, sailing January 9, 1743, from New York for Europe.

The storm was over. Pastor Boehm again performed his ministerial duties in peace. He was old now and the work was growing, yet he did not complain. When five years more had passed, help came. September 6, 1746, Rev. Michael Schlatter arrived at Philadelphia, having been sent by the Reformed church authorities in Holland to superintend the work in Pennsylvania. The following day he came out to Whitpain to visit the aged servant of the Lord. They conferred earnestly on the state of the church and its pressing needs. Pastor Boehm acquainted the young superintendent with all the details, and soon his tired shoulders were relieved of a part of the burden.

Schlatter himself assumed charge of the Philadelphia and Germantown congregations. In 1746 George Michael Weiss came back from New York state and became pastor at Old Goshenhoppen, New Goshenhoppen and Great Swamp. In 1748 John Philip Leidich came from Holland and at the earnest request of Father Boehm was put in charge of the Falkner Swamp and Providence congregations.

Pastor Boehm continued to preach in the church bearing his name and consented to care for the congregations at Macungie and Egypt. He was secretary at the formation of the Synod of the German Reformed Church in Philadelphia, and its president during the year 1748-'49.

Boehm's Sudden Death—Pioneer Labors

Rev. John Philip Boehm died suddenly during the night of April 29, 1749. The previous day he held services preparatory for Holy Communion at Egypt. Mr. Schlatter at that time was absent on a missionary trip. As no Reformed minister was at hand, Martin Kolb, a worthy neighbor and religious teacher of the Mennonite persuasion, was called in to preach Boehm's funeral sermon. Thus, in the fullness of years, while yet in the harness, passed away this true disciple of Christ.

At that time few public roads had been laid out, and he had to thread his toilsome way on horseback through the deep forest, over hills and across streams, along rough and tortuous paths. At intervals of miles he would come upon the clearing made by some hardy settler, sheltered in a newly made log hut. At these rude firesides the pastor was a welcome guest. Here he comforted the afflicted and the homesick. Here for many years he baptized the children, catechized the youth, married the young and buried the old. The record of his pastoral work, could we read it, would tell a thrilling tale, and throw a flood of light upon the family and general history of primitive Pennsylvania.

His Piety, Courage and Devotion

The prominent traits of Father Boehm's character were sincere piety, unwavering courage and stern devotion to duty. His rugged nature was in tune with his environment. His stalwart services must be judged from the standpoint of his time.

A noble exhibition of practical, self-denying Christianity was his readiness to give religious instruction gratuitously to thousands of German settlers. When besought to become the minister of these poor people, he calmly weighed his duty to God against the demands of ecclesiastic formalities and boldly decided to do the Master's work in this faraway region. The Amsterdam classis gave him a perfect vindication. In their letter, dated June 20, 1729, they wrote:

"The call to the work of the ministry made upon you by the brethren in Pennsylvania is lawful, because the congregation desired you. Wherefore you have done well to fulfill therein their earnest desire. Further, reverend brother, we from our hearts invoke all desirable blessings upon your person and work. The Father of light enlighten you by his Spirit in the knowledge of Him, that you also may enlighten others. The God of strength gird you with all might that, like a hero round about Solomon's bed, you may be armed and expert against a cry in the night. The God of grace endow you with every holy ornament and make you an example to the flock in life and faith, in love and purity."

The time has come for us to realize the magnitude of his work. The Reformed church owes him an unacknowledged debt. John Philip Boehm was the instrument of God that saved our Reformed Zion in America.

The sketch of the Reverend John Philip Boehm concluded in this ECK was read at the Sesquicentennial Anniversary of Boehm's Church in Whitpain, Montgomery County, Pa., Sepjt. 11, 1890, by the late Henry S. Dotterer of Philadelphia. It was published in The Pennsylvania German for June 9, 1907.

DER WALD

Die Waahret dauf mer saage, gell?
Wie sie aa manchmol laut;
Gott hot gewiss der Busch gemacht,
Der Mensch die Schtadt gebaut.
Geb mir die scheene, groose Beem,
Des Mooses griene Bett;
Die Yacht, der Schtaab, die Backschtee eich,
Wann ihr sie hawwe wett.

Ich finn en Droscht im schtille Wald,
Der iss mir gut un siess;
Datt kummt yo Gott so neegscht zu uns,
Wie z'rick im Paradies.
Im Summer wuhnt die Drosschel do,
Un schpielt ihr piccolo;
Der schlau Chewink, der ruft uns zu,
'S iss alles yung un froh!

Die griene Bledder un des Graas,
Die Blumme hie un dort,
Der Schadde un der Sunnerschein,
Macht em en hibscher Ort.
Der Rotkopp schpielt uff seinrer Drum,
Un greischt un macht un schelt;
Des Rinnli murmelt einsam fort
In dieser grosse Welt.

Im Winter iss dann alles schtill,
Bedeckt mit Eis un Schnee,
Un schwer watt em die Einsamkeit,
Sie dutt em warricklich weh.
Doch kummt en Schtimm aus Fels un Hols,
Die in des Haerz nei dringt;
Sie rauschelt in dem darre Laab,
Un wie en Engel singt:

"Allein un doch aa nicht allein
Bischt du, mei liewe Seel!
Ich bin yo do, erweehle mich,
Ich bin yo dei Arrebdeel.
Do iss kee Hass, do iss kee Pein,
Do kreent die Liebe dich;
Mit ihrem sanfte, waarme Geischt
Dreescht sie yo ewichlich!"

Ich harrich zu—die sieeschte Freed
Fliesst mir ins schwere Haerz;
In heilicher, sanfter Himmelsruh
Vergeht mir aller Schmaerz.
So geh ich oft vun Sarye weck
Un mach mich zu de Beem,
Verloss die Welt mit ihrem Zweck
Un bin im Wald deheem!

THE REV. ADAM STUMP

BEI DER DODE WACHE

The death wake, or sitting up during the night with a dead body, is common in Ireland and other parts of Europe. How widely this practice was spread among our early Pennsylvania Germans we do not know. Very few traces of the death watch have come to the attention of the Editor of the ECK. If there are any among our readers who have knowledge of such practice, kindly inform the Editor.

Under the title "Pennsylvanisch Deutsche Gebraeuche" Daniel Miller relates the following (see his Pennsylvania German, Vol. 11, p. 153):

"Wie ich yung waar, hen die Leit nachts gwacht bei de Dode. Die Nochbere sin zammekumme un hen die gans Nacht uffghockt beim Dode. Sell hen sie Wachnacht gheesse. Ich hab sell aa emol geduh, wie ich 17 Yaahr alt waar. Ich hab helfe wache bei emme verschtorwene Kind. Es waare selli Nacht yuscht zwee vun uns, un mer hen alle Schtunn abgewexelt. Yedes hot en Schtunn alleenich gewacht. Selli Nacht vergess ich mei Lebdaag net. Es waar en schreckliche Zeit fer mich. Ich waar noch yung un hab mer allerhand Sache vorgschtellt. Ich hab's dod Kind die gans Zeit aageguckt un oft hab ich mer eigebildt, ich deet Geischder un Schpucke un allerhand so Gfrees sehne. So en schauerlichi Zeit hab ich sidder nimmi ghatt. Es waar schrecklich. Ferwas die Leit so en Gebrauch ghatt hen, weess ich net recht. Ich hab mer emol saagge losse, es waer gwest fer die Meis abzuhalde vun Dode.

Mei Schwoogger hot aa emol en Erfahring ghatt in daere Lein. Er un zwee Nochbere hen gwacht bei emme dode Mann. Es waar en aarmer Mann, un daer hot imme eeschteckiche Haus gewuhnt un es waar ken Keller unner der Schtubb, wu der Dod drin gelegge hot. Es waar summers. Die drei Mann hen do gwacht un die Zeit iss ihne nadierlich lang warre, un es sin ihne aa allerhand Gedanke in die Kepp kumme weegge Schpucks. Noch Halbnacht sehne sie, dass en Eck vum Duch, mit dem der Dod zugedeckt waar, un des schier gaar uff der Bodde gereecht hot, hie un haer geweht iss, obwohl ken Windli um der Weeg waar. Sie hen nanner aageguckt un glei waare sie all so weiss wie der Schnee. Sie hen des Ding en Weil gwatscht, un's Duch hot als mehner geweht. Endlich waare sie so arrig verschrocke, dass sie alle drei zum Haus naus gschprunge sin. Sie hen sich zuerscht gfarricht zerick zu gucke. Endlich hen sie widder en wennich Kuraasche grickt un sin zerick an die Dier gschniegt, hen nei geguckt un alles recht gfunne, yuscht hot's Duch als noch geweht. Sie hen nau ihr Meind uffgemacht, es misst en nadierlichi Uhrsach sei fer sell un sie hen die Sach unnersucht. Sie hen gfunne, dass en paar Sei unner dem Schtubbebodde gschlofe hen. Es waar en Riss im Bodde un datt waar graad die Schnut vun der eene Sau, un ihr Schnaufe hot's Duch hie un haer geweht. Sell waar der Schpuck. Die drei Nachtwechter waare meislischtill weegge der Sach un hen nix rausgelosst bis lang nochderhand. Wann sie awwer zammerkumme sin, dann hen sie haerzlich iwwer die Sach gelacht.

Deel Eirische hen e nannerer Weeg fer Wachnacht zu halde. Sie schtelle en Licht, en Boddel whiskey un en box mit Duwack uff die Dodelaad, un do hen die Wechter ken Zeitlang. Es heesst, sie hedde alsfert blendi Leit, die willich waere bei de Dode zu wache. Die Schpucks schtehne en schlechdi chance bei ihne. Sie waare alsmol arrig laut, wann der whiskey aafangt zu schaffe, awwer sell micht nix aus, der Dod heert's net.—